

Mind



Matter.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 6, M. S. 34.

SOPHIA HAYWORTH.
(Cranberry, New Jersey.)

GOOD EVENING.—I departed this life in the latter part of June 1876. I was Sophia Hayworth, (wife of Stephen, whom I have met in spirit life,) at Cranberry, N. J. I am sent here this evening to testify to a condition of mind that has brought to me no happiness as a spirit; and also to say that neither the religion nor the morality that I was taught when here was of that kind that would afford me spiritual happiness. In my desire to give others the light, in order that they may not fall into error as regards the truth, I come back again as a spirit; and to say, that all whom experience has made judges of what is true in the spirit life, tell me that all that they can find there, and all that they can recommend to you mortals, is that good, kind, noble and charitable feelings, regardless of creed or sect, are and love for all truth is the essence of spirit happiness.

[This communication was no doubt to some extent interfered with by a control of an adverse and personating spirit that preceded her, and which we were compelled to expel from the circle.—Ed.]

PARMELIA DOTY.

(Glenn's Falls, New York.)

GOOD EVENING, SIR.—What a transformation! from petticoats to pants. I left this life a woman. In my mortal life I was an ardent believer in the Methodist faith; and how many times I have been told, in the class meeting, that I was too good to inhabit the mortal form. But I find I am not near as good as a spirit as I thought I was as a mortal, and that those kinds of tests of goodness are not the kind to win the love and esteem of our friends. They think that all that is necessary to be done is to cast off this form of clay and then we are angels. We are not anything of the kind. I left the mortal body with the full belief that I was going to be one of those who were to shout hosannas around the throne of God and meet my blessed Redeemer. My spirit experience, sir, is utterly contradictory to all such teachings. I have not met with either redemption, or that kind of spiritual happiness. But I have ascertained these facts as a spirit: 1st, That I must work for my redemption if I would be redeemed; 2d, That in spirit, every truth will become apparent to you in proportion as you desire to know it, but if you evade it you must suffer for your folly. Life, as a spirit, always brings out the strongest desires in whatever direction you allowed them to prevail while in the mortal flesh; and sometimes they are very bad, sir. If you have any foe within your mortal breast, you will have to contend against it in a stronger shape as a spirit, for it then struggles for the mastery. The man or woman who conquers these foes here, has gained an advantage that makes his or her progress towards spirit happiness much easier. By that I mean to say that mortal control of the emotional passions, is easier than spirit control of them. I passed to spirit life in 1879, at a place called Glenn's Falls, N. Y., and my name was Parmelia Doty.

[If any one knows aught concerning such persons as Mrs. Sophia Hayworth or Parmelia Doty, they will oblige us by communicating the facts.—Ed.]

DAVID MALLETT.

(The Biographer of Lord Bolingbroke.)

GOOD EVENING, SIR.—In this mortal life I had, really, no religious belief, creed nor system of faith, outside of natural morality; and I might perhaps have remained in obscurity had it not been for my publishing the memoirs of Henry St. John, Lord Bolingbroke. A thankless task for the nearer he drew to the grave the more materialistic he became in his teachings, and such teachings are not received thankfully in any age or generation. My friend's—Lord Bolingbroke's, atheistic teachings have been more or less suppressed, because they struck the very key note of Christianity. And what is that? may be asked. I will tell you. They explained the allegorical interpretation of the course of the Sun through the Zodiac, for therein lies the truth of the history of the birth, career and death of the so-called Jesus Christ; and the great battle of Armageddon is to be fought out by men and nations yet unborn upon the starry dome of heaven. It is there, sir, and there only that we can hope to arrive at the absolute truth concerning Christianity. But, at the same time, that dome of beauty which you gaze upon at the midnight hour, has a growth beyond, which no returning spirit controlling a mortal organism can give any idea of whatever. Sir, to him who, in this mortal life, was indifferent to that great beyond, the awful responsibilities and the happy realities of the spirit life, are subjects of awe. They are so deep—so vast—that I seem as a spirit to be but a drop in the ocean of eternity. How vain are all your mortal aspirations—your creeds—your dogmas—in comparison to the infiniteness of the spirit life. Man when here is but a little microcosm; but in spirit, if he has any sense of justice, he realizes what a little non-

entity he is. Not that he is so nearly nothing that he cannot do good, but at the same time his desires, his attractions, his passions so far exceed what he can possibly execute that he feels his littleness. Every spirit coming back here should come in humility, rather than with arrogance; for when you see the immensity of conditions in the spirit life, and how little you really know of them, it is calculated to humble the most haughty mind. It is necessary to come back in order to get a fresh impetus to help you to conquer in the cause of truth. My name when here was David Mallet. I was principally known, as I have stated, for having published the Memoirs of Henry St. John, Lord Bolingbroke.

[We take the following account of David Mallet from the Penny Cyclopaedia.—Ed.]

David Mallet was born about the year 1700, at Crieff, in Perthshire, where his father, whose name was James Malloch, and who is said to have been one of the proscribed clan Macgregor, kept a small public house. He is supposed to have been first sent to college at Aberdeen, but he afterwards studied at the University of Edinburgh; and he was attending the classes there and supporting himself by private teaching, after the custom of the Scotch students, when, on the recommendation of the professors, he was appointed tutor to the sons of the Duke of Montrose, with whom he made the tour of Europe. [From 1724 to 1728, he wrote and published several poems and plays, which were of little special note.—Ed.] In 1728 he published his poem of the 'Excursion,' in 2 cantos; and in 1731 his tragedy of 'Eurydice' was performed at Drury Lane, but very indifferently received. A poem entitled, 'Verbal Criticism,' which he soon afterwards produced, was of some importance to his fortune by introducing him to the acquaintance of Pope and through him to that of his friend Bolingbroke. Through these connections he obtained the situation of private secretary to Frederick, prince of Wales, with a salary of 200 pounds. In 1763 he published his tragedy of 'Elvira,' acted at Drury Lane. To this tragedy a political meaning was at least ascribed by the public, and one that was not to the advantage of the play, for Mallet had now become a supporter of the unpopular administration of Lord Bute, who, after this, and, as it was said, by way of especial reward for his particular service, gave him a place in the Custom House. Mallet was besides in receipt of a pension, which he had earned some years before from the Duke of Newcastle's administration, by the assistance which he gave in directing the tide of the public rage against the unfortunate Admiral Byne. Two other transactions complete the history of his venal literary career: the first, his acceptance of a legacy of 1000 pounds left him by Sarah, Duchess of Marlborough, as the price of a 'Life of the great Duke,' of which he never wrote a line; the second, his basely ungrateful attack upon his newly deceased patron Pope, at the instigation of his living patron Bolingbroke, in the affair of the latter's 'Idea of a Patriot King.' It is believed, however, that he was, in the end, rather a loser than a gainer by Bolingbroke's bequest to him of the property of his works which was his pay for his exposure of himself; he refused the booksellers offer of 3000 pounds for the works, and then published them on his own account.

Mallet was a freethinker or infidel, and indeed he does not seem to have had much principle of any kind. He was vain not only of his literary talents, but of his person, which, although short, is described as having been rather handsome, before he became corpulent, and which he was accustomed to set off with all the advantages of dress. He appears to have made a considerable figure in society, and even Johnson admits that his conversation was spirited and elegant. He was twice married; first to a lady by whom he had, besides other children, a daughter, who married an Italian gentleman named Cilesia; secondly, to a Miss Elstob, by whom he got a fortune of 10,000 pounds. He died possessed of considerable property, (21st of April, 1765.) A collected edition of his poetical works was published by himself, in 3 vols. 8vo, in 1759.

[The communication from this spirit, read in the light of that unfriendly and manifestly prejudiced sketch of the life of David Mallet is replete with instruction and food for thought. If authentic, and we see no reason to question that fact, it shows that David Mallet, the infidel and freethinker is not in hell, but a bright, happy, intelligent and glorious spirit. Truly it may be said that a belief in Christianity is not the safe side. The grand and eloquent terms in which this spirit describes the responsibilities and realities of the spirit life shows what a grand and glorious realization it has been to him. If he was once vain and proud, as his literary and Christian enemies say of him, he has learned to become humble; and if he did not believe in the after life of the spirit, he has learned to know its truth, as all must, sooner or later.—Ed.]

SIR THOMAS LAWRENCE.

(A Spirit Liar and Deceiver.)

GOOD EVENING, SIR.—I am here to-night to advise all scholars, pseudo-scientists, and real investigators, to examine what they can find in manuscript form in the Royal Library in London, in the Bodleian Library at Oxford, and the Library of the University of Cambridge, in regard to Christianity. While there have been many investigators of those manuscripts, they have been of that character which sought to establish some special

object, and may be properly termed specialists. In trying to sustain their respective specialties, they have only quoted or translated such portions of those manuscripts as endorsed their pre-conceived notions. By a clear and full analysis of what the Ancients did say, in regard to Christianity, regardless of Catholicism, Protestantism, or any other ism, and with the sole desire of finding the 'truth,' you will find, as was set forth by a spirit, whom I intended to immediately follow in controlling the medium the other evening, but was not allowed to do so by interfering conditions that I could not penetrate at that time, (I mean John Bainbridge), that the history of Jesus Christ can easily be understood by any student of the stars. If you want a "New Testament," there is the place to search for it. If I were to control this man's organism for a month, and continue to speak here, it would be impossible for me to cover more ground than I have concentrated in what I have said here to-night. I will add that the reason that the priests have not been confuted has been because the searchers and investigators of ancient manuscripts have transcribed and translated them to suit themselves, and not to follow the text. I believe that, as a spirit, I have found over two hundred errors in the works of Dr. Lardner, as he translated the ancient writings to suit himself and those for whom he was translating. He has made errors in relation to what St. Paul said, and in the actual language attributed to Jesus, and in his interpretation of the "Ecclesiastical History" of Eusebius. If his translations were examined by modern scholars, they would be found very inaccurate. A great many scholars are too lazy to translate for themselves, and they accept the translations of others, and in that way many irreconcilable errors are committed which the original authority would correct. I cannot go any deeper into this matter here, but if there is any point I can make hereafter, I will come again some other time. I was known as Sir Thomas Lawrence, of the Royal Academy.

[We take the following sketch, regarding Sir Thomas Lawrence, from Thomas's Dictionary of Biography.—Ed.]

Sir Thomas Lawrence, a celebrated English portrait painter, born at Bristol in 1769. His artistic talents were marvelously developed in early childhood, when he was also remarkable for his memory, musical voice, and personal beauty. It is stated he drew with a crayon accurate likenesses of eminent persons when about the age of six years. In 1782 he became a pupil of Prince Hoare at Bath, and soon acquired the grace, inspiration and delicacy of manner which rendered him unrivaled among contemporary English artists, in the expression of female beauty. He removed to London in 1787, and was admitted as an associate of the Royal Academy in 1791. In 1792, he succeeded Sir Joshua Reynolds as first painter to the king. From that time he was abundantly patronized at the rate of one hundred guineas for a full-length portrait. In 1797 he painted a portrait of Mrs. Siddons, which is one of his master-pieces. Between 1814 and 1820 he painted, by order of the Prince-regent, the King of Prussia, the Emperor of Austria, Pope Pius VII., Wellington, and many famous generals and statesmen. He received the honor of knighthood in 1815, and visited Vienna and Rome in 1819. On the death of Benjamin West, in 1820, Sir Thomas was elected president of the Royal Academy. He died in 1830. He excelled in the art of imparting ideal beauty to his subjects without departing from the reality.

[We do not hesitate to strongly suspect a spirit trick in that communication, but give it as a communication which came in the regular course at the seances with Mr. James. It is a fact that there is no mention whatever anywhere that Sir Thomas Lawrence had any knowledge of the ancient languages in which the manuscripts, to which he refers, were written. He had a very limited English education, and his whole life was devoted to his favorite art, that of painting. It is highly probable, if not absolutely certain, that Sir Thomas Lawrence was personated by a lying spirit, who sought to get us to accept his communication as authentic, in order to break the force of the communication which came at the previous seance from the spirit of John Bainbridge. We infer that he was a Catholic priest, who supposed we would be thrown off our guard by his specious pretense that he was unfriendly to Christianity. This communication is, in our judgment, a bungling spirit attempt at fraud. Were it not that it teaches a most useful lesson to all investigators of Spiritualism, we would begrudge the spirit liar the space which we devote to exposing his trick.—Ed.]

JAMES OTIS.

(Another Spirit Personator.)

GOOD EVENING.—[This salutation was manifestly given in an assumed, coarse, bluff manner!—Let us fight for liberty. Not one particular kind of liberty, but for all kinds. Let us see our way to truth and then stand for it, and make such a stand that our enemies may be appalled by our bold front. I am one of your '76 men. And I feel happy that what I did do whilst here, helped forward the cause of progression, for I am naturally a progressive man, and as a spirit, what do you suppose, sir, is my occupation? I am a kind of scout between the army of progression and the army of superstition, and when we cannot capture them, we bribe them to desert. In that way we

are gaining ground every day. You would not believe how these priests in spirit life keep their eyes on their followers, for as soon as they get without their psychological influence, they are apt to become deserters. And, sir, in the spirit life, there is a warfare going on that Milton, if he had written a thousand 'Parades Lost,' could never comprehend its real import. The armies of light and darkness, of truth and error, are continually skirmishing, and every spirit won over to the cause of truth is a redemption that the blood of a thousand Christs could not buy. One spirit working in the cause of truth is really of more benefit to you mortals, than a belief in all the gods that ever lived, or ever will live. You possess within yourselves all that is god-like, or you can sink to that which is devil-like, and the balance wheel between them is your own reason. Thank you for this hearing. I passed to spirit life in 1794. James Otis.

[This lying spirit told more truth than he intended. Read that communication as coming from a Catholic spirit priest, and you will understand the shaking up that the Catholic spirit world is getting at the hands of the truthful spirits that come through Alfred James, and give to the mortal world the truths which they have learned as spirits. The absurdity of the disguise in which this lying spirit sought to figure before the readers of MIND AND MATTER is truly laughable. That communication sounds like the utterances of the eloquent and accomplished American patriot James Otis!!! In the case of both the last communications, we allowed the spirits to introduce themselves at the close of their communications. In order to defeat any more of their bulldozing, we will hereafter require them to do this at the beginning, and stop them the moment we detect them in a lie. They are welcome to all they have thus far made by their interferences. If they can stand it, we think we can.—Ed.]

The Conflet.

Editor of Mind and Matter:

Is it not high time for professed Spiritualists to come down from their platitudes, to practical business, and stand up and show their fidelity, word-wise and deed-wise, to the cause they claim to have espoused! Unless they do, they are not to be counted on in the conflict between Spiritualism and Christianity, and had better make haste back to their "Christian tents, O, Israel!" before the smoke of battle suffocates them. There, they can cling to and enjoy their "Bible Treasures," with no one to molest or make afraid; and when juking is over, can rise up and sing the following Christian stanza:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath the flood,
Lose all their guilty stains."

Spiritualism can never fulfill its mission until every vestige of the "platform," on which the Christian church of to-day rests is torn down, and every obstacle to spiritual progress removed, and "the stone that" Christianity "builders rejected becomes the head of the corner."

On the 31st of March, 1848, at Hydesville, N. Y., the "tiny raps" came, giving intelligent answers to questions. It was the beginning of a movement which has swept over the face of the civilized world, awaking thought, freeing many from the bondage of creeds, and priest-craftism, and giving them assurance of spirit life and identity after physical death. And now, while the thirty-fourth anniversary is fast approaching, it is a good time to look over the battle field, and take observations of the enemy's flank movements. We have at this time abundant stores and ammunition, and armed with the sword of Truth we are ready for the conflict. Christianity's manual of arms and only bulwark is its "Holy Bible"—that "inspired book," (So in St. Jacob's oil almanac inspired.) The Bible! why, that "dear old book"—that "parlor ornament," re-mended and re-vised, does not give the day, week, month, or even the year in which its principal personage—Christ, was born. It always was and is to-day, kings', popes', priests' and clergy's, hand-book of defence for every injustice and tyranny, and the sooner its Spiritualist worshippers drop it, and follow the guiding hand of Nature, the better it will be for them and for Spiritualism.

Spiritualism needs not to be "spiritualized," nor galvanized, nor in any way fashioned to make it "more efficient with the people." If it does, the sooner we behold its corpse, lying in state, the better. No, sir, Spiritualism needs no "tak-ing" to make it efficacious, for it is the embodiment of Truth, and Truth

"Lives in the sunshine,
And dwells in the storm."

II. B. WILCOX.

Boston, Mass.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people, who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged, \$128.98
W. A. Mosby, S. New Lyne, O. 50
Thos. Middlemist, Yreka, Cal. 3.00

Spirit Communication Given Through Dr. Amos G. Peirce, Lewiston, Me.

MR. EDITOR:—I hardly think I am spiritually a stranger to you, for I am often in your office and take a seat in your large chair by the window, where I can look out and observe some of the movements going on outside. I have noticed how busy you have been upon a very important work which I name "The Rising Sun of Truth for this Age and Coming Generations," obtained through spirits who lived on earth at the time, or before and soon after, it is claimed the Christian religion had its origin. No doubt you will meet with great success as to the object of the work—the enlightenment of the human mind with truth and knowledge. I only mention this, to express my approbation of your commendable enterprise.

My object, particularly in communicating at this time, does not, however, relate to that matter; but, as one of the old school of physicians—a signer of the Declaration of the Independence of these United States of North America—a member of the band or order, known in Revolutionary times as "The Sons and Daughters of Liberty"—and hence a friend and acquaintance of Gen. George Washington, Alexander Hamilton, Aaron Burr, Patrick Henry, Benjamin Franklin and many others of their and my day and time, to say a few words to my countrymen of Philadelphia.

At present I more particularly wish to invite attention to a very important subject pertaining to the welfare of the people of my beloved and honored city; which is, the provision of better Sanitary regulations than those now existing to protect the lives of the people, both residents and strangers. Do not think me presumptuous; for I declare to you, that there are numerous very filthy places in the city, and in its vicinity that need cleansing, or altering so as to permit a free circulation of pure and good wholesome air. Immediate measures as to the perfection of the water supply so as to have an abundance of good pure and wholesome water in all parts of the city. These steps are demanded very particularly at this time in order to avoid malarial and contagious diseases which will surely come upon the city in a very fatal form, if not prevented by the course we have recommended. There are contagious and epidemic diseases, of a very malignant type, approaching the city from several directions. The only salvation for the life and health of many of its citizens is in the thorough sanitary course we have named. At present there is time to prepare. We are not alarmists nor would we state ought we did not know. For the welfare of the people do we write this, so that you can be prepared to meet any and every emergency of the kind referred to in this communication.

There are other causes for uneasiness, and matters that should be noticed. One is the very improper use of intoxicating liquors and drinks; tolerated for the benefit of a few mercenary traders, who care nothing for the suffering they cause, if they can only put a few more dollars in their coffers. Shame to the horrid traffic! Readers could you see as an advanced spirit can see, and visit the scenes of its effects, you certainly would—each and all of you—abhor the habit of its use and immediately abandon it; and even the manufacturers of the vile stuff would desist from their pursuits. Could you see, as we see, the terrible mortal scenes the spirit beholds, astonishment and horror would so harrow your souls, as to compel action in favor of the strictest temperance principles that could possibly be adopted. And yet the effects upon the spiritual side of life are much more marked, intensified and appalling, as the doors of the soul are opened and the real life of the matter is seen just as it is. But we will not write more concerning this at this time. Now, Brother Roberts, can you? will you see to this matter, with an earnestness and effort that becomes you, in a glorious cause of truth and right that will be felt and heeded? Angels of truth and goodness, love and wisdom, are urging on this noble work, and have selected me, on account of my great love for Philadelphia, and my acquaintance with her needs and the aspirations of her people, to write to you, for publication, on this more than important subject. The higher intelligences will bless every effort of yours, and of every other person who will give a helping hand and heart with it, for the advancement of the temperance cause in Philadelphia, and the grand old State of Pennsylvania. Let nothing prevent or retard this great work.

Another matter of great importance to be considered at this time, and at all times, is the use of opium as a narcotic—a stupefying—sense destroying—brain dementing—insanity producing—and deadly poison in its way. Statute laws cannot be made so effectual to reach this terrible evil as the laws and customs of society. To do this evil away, a social reform is needed that will go into every house and home as the fashionable demand of the times and demand abstinence from its use in every form, both as a matter of ecstasy, and use as a medicine. It cannot be safely used at any time. Once administered, and it becomes more and more necessary, subsequently as a remedy; and once taken for the pleasurable sensations it produces, it becomes almost an organic necessity; and in many instances it becomes nearly, if not quite, impossible to eradicate or change the appetite and passion acquired for its use, by any material medicine or treatment known. Other sedatives are far preferable. Physicians can do much to bring about these changes for the good of humanity, if they will. At least they can be exemplary as to its use, themselves. But as in all other callings and professions, selfishness and the gratification of appetite and passion, has not been educated and cultivated away among them. Avarice with the physician remains the same as with other people; hence, whatever is cheapest to be obtained, and easiest or handiest to be obtained, and used to allay pain or sooth the feelings, is more surely to be used and adopted by them as a remedy, than any better or more proper article for sanitary purposes, and especially if a little more expensive or troublesome to procure. By these statements we do not wish to be understood to mean that there are not many noble and self-sacrificing physicians, who would not do a wrong action toward a patient, even to protect their own lives; for many of them do risk happiness, health and even life, in treating some contagious disorders, and in dissecting dead bodies for information. The main trouble in the matter is, that improper persons for the healing profession are admitted to it, and then, all have been wrongly educated. They make use of wrong prescriptions, and follow wrong instructions, little adapted to the present age, the changed conditions of things, and the modified forms of diseases, because they

have come down from some distinguished personage who lived in the past, and been recorded in medical books. All this should be remedied and changed at once, for a far more simple, safe and reliable treatment of the sick and suffering from whatever cause. Much medicine of any sort is wholly unnecessary. The less the quantity used the better. Only assist nature. Let the study be, how to do this—considering natural laws as the guide. Let medical education take this direction on this plane of action into the accomplishment of this, and nature will restore the patient to health if anything can. For the welfare of ignorant and suffering humanity we have written these lines.

There are many other matters of importance that we would much like to communicate about; but what we have written will suffice, we trust, for the present. These three or four matters, if needed, will doubtless be sufficient to engage public attention for some time, namely: the sanitary suggestions; temperance in the use of intoxicating drinks and liquors; the improper use of the opium drug; and last, but not the least, the proper education of the medical profession.

May the good and wise angels bless and prosper this great work we have entrusted to your care, to introduce to the public; and may they guide and assist all friends and educators of humanity in the ways of truth, wisdom and understanding; may they be governed by the most advanced and cultured thoughts, reason and intelligence in all of their undertakings pertaining to the foregoing important subjects.

We would have this paper of statements and suggestions printed in tract form, and, if possible, have it put into every household and tenement and family residence in Philadelphia. Also, into every priest's and minister's library; lawyer's, physician's and merchant's office; into all places of business, shops and establishments of all kinds, in the city; so that every person, male and female, should have an opportunity to read and reflect upon its great importance, and possibly to be influenced advantageously by its teachings.

This is from an old friend to the citizens of my beloved city of Philadelphia, Pennsylvania.

Yours spiritually,

DR. BENJ. RUSN.

The Clyde "Enterprise."

Editor of *Mind and Matter*:

BRO. ROBERTS:—It has been said by one of old "Judge not lest ye be judged,"—"as ye mete it to others it shall be meted to you again." I do not enter on this Clyde controversy to fulfil scriptures, mythical or otherwise, but in discharge of that duty that every man owes his neighbor when assailed; to see fair play, and support truth and right. At this time, when apathy and cowardice rule the hour, when Pilate, without attesting innocence washes his crimson hands; when Judas without remorse betrays, without even a kick to sweeten his treason; and a kick is the sign of delivery; when Peter adds violence to cowardice and becomes persecutor; when the disciples not only sneak off, but openly join the rabble and hiss on the soldiers; it is time for every honest man to speak out.

As the Clyde case now stands—according to the *Banner of Light*, Mrs. Reynolds and her son were adjudged guilty of the grossest of crimes on the testimony mainly of William A. and Chester Hunter. I will not stop to criticise the logic, or the fairness, of turning these mediums over to the Jews without a presumption of their innocence, after testifying to the genuineness and wonderful powers of one of the mediums; though to claim the phenomena as real while impeaching by wholesale the instrument who proves them, must secure the contempt of all reasoning sceptics. But I accept the fact, that even with Spiritualists, the good faith, the integrity of character—all that a manly man or womanly woman would most value, is denied Mrs. Reynolds and her son mainly on the testimony of the Hunters. The Sweetland statement (what a sweet land it must be to grow such pinks) is so void of sense—the first element of probability that it disinfects, at once the stinking discharge, and there is no need to follow this animal to his hole. This sweet-scented Brummel, though a perfect stranger, had so won the good graces of "Madam Crindle" that she abdicated all modesty and all sense, in his favor—called him in to see her dress—chose him as her confessor—her protector—and thrust on the unwilling man all the evidence of her guilt! What an *enterprising* town! What a proud fact! for the Pinkerton of our western metropolis thus to capture a fool! Oh! youthful quill-driver, "tarry at Bohemia till your beard grows." You have the moral qualities of your class, but you lack one essential ingredient—*brains*. Leaving this harmless ass to be judged by his ear marks, the case turns on the credibility of the Hunters.

I have heard different persons say, "If Roberts knew what I know of Chester Hunter,"—and the legend is not confined to them by any means,—"he would make short work of him"; but through indifference or personal friendship, they refuse to take any responsibility in the matter. I too am a friend, and shall prove it; however unwelcome and thankless the task. As Spiritualists, we hold that the time is near when we will stand revealed to all who look in upon our true character. As philosophers, we know that the true policy is to correct, not conceal; the errors of our lives. But there are times when mere personal predilections sink into insignificance; when indifference is venal, and silence is a crime. And this, as I see it, is one of those emergencies. It is due to the individual arraigned—it is due to the public—that the truth, as it bears on the credibility of these witnesses, shall come out; and as credibility depends on character, I proceed to state, that I have known W. A. Hunter as a friend, neighbor, associate, brother, Spiritualist, or Socialist, these many years. I do not impeach him, for having been a "freelover" at Berlin Heights, at the Oneida Community, and wherever else he has lived; but in that he has shirked the obligation which inheres in natural marriage when conventional rules are set aside. Chester Hunter has the reputation of practicing on a lower scale what his brother preaches, and seems to be equally at home in the vices of both systems—looseness in free-love and despotism in marriage. In William A.'s case, at least, the moral make-up of his mental philosophy units him from being a witness where integrity of motive is concerned. He is an utter skeptic as to the inherent love of truth and right, for their own sakes, in any man or woman. All act from policy, and do as policy, and a regard for consequences dictate. He is as honest and truthful perhaps as is possible to such a mental outfit. He is honest (pardon the paradox) in holding that every medium only lacks

inducement enough to turn impostor; for how shall he credit what he cannot comprehend; and how shall he comprehend when he has never had an analogous experience. But I submit that no such mind is fit to sit in judgment on the motives of another. He will reverse the common law of justice and assume guilt instead of innocence, as the normal condition of the mind—be suspicious and uncharitable, look for fraud instead of truth—square all facts to his theory—and twist innocence itself into a crime; and having once committed himself—policy—a pride of consistency, will compel him to overlook facts tending to establish the innocence of the accused—and he will persist in injustice rather than to admit a verdict against himself. I therefore challenge that witness, a moral incompetent, as utterly unfit to judge the motives, or impeach the fair fame of any one. And if this reasoning fails to convince that no such man can be just to others, or will be truthful always himself, I will reverse the process and prove, if necessary that what we might expect has already taken place—that he cannot be relied on to tell the truth—at all times—even under oath.

This firm also, or some of them have had it as one of their ambitions to expose Mrs. Cobb of Mantua. Their zeal to be considered smart, outruns their judgment. A Guiteau conceit and love of notoriety is a good thing to "Guiteauver" as a matter of policy, and on this side of the dead-line. At any rate I protest to Wetherbee, Crowell, and all who love justice, not to sacrifice the fair fame of any medium on any such testimony. I call upon all honest men not to let one editor fight this fight alone, and to see to it that this unprovoked, cruel, cowardly, sneaking, lying, bullying warfare on our mediums ceases; and that if they will have war, see that they have enough of it, and on their own hearth-stones.

Let it be assumed that one who espouses and suffers in an unpopular cause, as every medium must, is honest and the exposor is the fraud. Mark every man who assails mediums as an enemy and a traitor. Put every man on his record—haul in the slack; take a turn on the life line; and string up these tories in the style of '76. If you cannot reach the neck, freeze, starve, "Boycott" such ingrates as Bundy and every one who supports him. Mediums, defend yourselves. The well being of the race—the future and its infinite possibilities depends, now, on your vindication. Eschew your Fabian policy. Rally around your Scipio, General Roberts. Drop all minor matters. March. Let your watchword be "No Rome but Carthage." C. M. Overton.

Berlin Heights, Ohio.

Letter From Nathan Churchill.

PLYMOUTH, Mass., Jan. 4, M. S. 34.

Editor of *Mind and Matter*:

I want to give my testimony for Spiritualism, as I understand it. My idea of the God is, that he is an almighty spirit, the cause of all effects, both in the eternal past and for the eternal future; the life and vitality of all things, especially in the souls of humanity; and the inspiration of all life and all organisms. This cause is only spiritually discernible through all effects, and this is about all that any one knows about any God, past, present, or to come. The Christ is the effect of an unfoldment of the spirit within any person—Jesus, Jew or Gentile, Christian or heathen, Christ formed within us—the hope of glory—means the unfoldment of the spirit within us—is the hope of immortality and eternal life. This is glory enough because for every unfolding. Then this unfoldment of the spirit is the Sun (not begetten Son) of the God, or Almighty Spirit, (this kind of Christ), is our Redeemer, our Saviour, from all animal lusts, propensities, or animalities; for I hold that all the propensities we have in common with animals, is animal and of the flesh. Some of them will name: fear of fire; fear of death; combativeness in all its forms; selfishness in all its forms; sexuality in all its grades; caution (caution is not wisdom); secretiveness in all its grades, etc. But all the nobler qualities that we find only in man, which are capable of continual unfoldment, or progression, or expansion, are spiritual and everlasting. I ought to have added that destructiveness and secretiveness cause cutting and lying.

Now, it is the animal propensities that cause all warring, fighting, quarreling, which are opposite in their tendencies to the spiritual and its tendencies, which are towards expansion of intellect and the spirit emotions, which are love supreme, and beget harmony in the soul, in families, communities, nations with worlds with worlds; unversed right here, I believe, in the spiritual, if I do not practice it perfectly. And anti-Christ means anti-spiritual, which is of the animal lusts and propensities; such as are all traitors, (I forgot to mention treachery as one of the great animal propensities), all constitutional expositors, liars, false friends, unreliable, fickle, quarreling, not trustworthy; all selfish, destructive of all good, all truth, all harmony; and all for selfish ends; carrying out, more or less, the animal propensities, destroying all spiritual harmony and truth. But mere animals are not to blame. They have no other light than their animal instincts and their animal senses, which are just five and no more. All these will completely apply to all of those anti-spiritual conspirators—those human brutes—worse than brutes, for brutes, having no spiritual light within, cannot sin. Not so with these human brutes. They belong to the human family, and by suppressing the spiritual light born with them, they have quenched the spirit and sinned against the great spiritual light and knowledge, having become wholly brutish—given over to Satan the Father of Lies, to work out their own destruction. So I look upon all wilful and vicious expositors, from first to last, from those of Gordon down to Mrs. Reynolds, and all those who subscribe and take their stock, of which Bundy is the great broker.

If the *Spiritual Offering*, in its issue of December 31, when speaking about the *Banner of Light*, course in the Clyde Crindle affair, meant what it said for a puff, it was small potatoes—very small potatoes, and very few in a hill; and if it meant it for sarcasm, (for so I take or construe it), it was a capital shot between wind and water; for when and where did the *Banner of Light* give to the public the side of the defence, when it made haste to publish the accusation? or when did it bring the plotters to justice? The accusations—and in the *Banner*, too—have gone to the four quarters of the globe. What will foreign readers think of public mediums, of mediumship, or of Spiritualism? Or what will any one outside of the Spiritual ranks, or the inside ones either, think of Spiritualism, when they can only hear, read or know, only one side of the story, and that the accusation. I do not blame them for

being disgusted with Spiritualism. I should feel the same, if I thought the accusations were true. I would consider Spiritualism the greatest humbug that ever cursed the world. Thanks to you, Mr. Roberts, who have stood in the breach and defended the truth, almost single-handed and alone, surrounded by human devils or brutes, who have clamored for your blood. But little succor or help from any mundane source have you had, and yet you have beaten them back, howling and gnashing their teeth.

I write this, because I consider we are in the greatest and the most satanic conspiracy that the world ever knew since Lucifer, "The bright Sun of the Morning," caused the hosts of Heaven to rebel. And what did he get by it? He came to grief, as the story goes. So it will be in this last Satanic movement. And what has the *Banner of Light* done? On which side is it now? Has it ever published to the world—the waiting world—any vindication of Mrs. Reynolds one of our best materializing mediums and of Spiritualism assailed through her? Both have been outrageously abused and misrepresented. It looks to me as if there was foolishness mixed with selfishness (or knavery) in the management of the *Banner*. And yet after all, I cannot do without it, not so much on account of its editor, as on account of that which comes from some other source. Sheep and goats are mentioned for the Day of Judgment; the sheep will be sorted from the goats. I suppose its editor will be put among the sheep—be herded with other sheep. Sheep are inoffensive naturally. I should prefer a Billy Goat for an editor of a Spiritual paper—one that would butt with his head and use his horns against the enemies of his cause; not a sheep who always turns tail towards its enemies, and that tail dangling between its fleecy legs. I say nothing about Bundy, for I cannot do him justice. He sits on his Satanic throne with his impish admirers around him, and has his ministers going up and down the earth seeking whom they may devour. These ministers of Bundyism, prefer our best and most useful public mediums for spirit materializations; these they seek to devour first according to their instructions from his satanic highness. Thousands of these ministers of Bundyism are singing, and dancing, feasting and rioting whilst their citadel is being closely besieged.

This is according to

NATHAN CHURCHILL.

In Memoriam

On January 11th, 1882, our glorious sister, Laura Kendrick, passed on to meet those whose earth lives had been spent in toiling for the weaker side. Self-denying and unselfish, her aim was to uplift and elevate humanity. Many a wronged brother confined behind prison bars, blesses the great soul who planted bright flowers in the desolate garden of his heart. Many a sad-eyed sister will murmur a prayer for the arisen one, who spoke words of cheer and hope to those who were cast out by men. Called higher almost ere the hands on Life's dial had marked the hour of noon, uplifted where the great heart-throbs of her being shall sweep on like the waves of the sea, who shall measure the love that goes out from that life to the throbbing, aching souls of God's children. Shall we shed tears o'er the transition of her to a fairer clime. France's most gifted son says, "I weep for the dead and I salute the immortal." Have we lost her, far from it; by becoming invisible under one firm she becomes visible in another; she escaped from the flesh and behold she is free; she is dead and behold she is living. Through all the hours of our country's trial, when the old flag was struggling from darkness up to daylight, when it cost more than in these later days to conch a lance for freedom, did our sister ever falter? nay, where'er a wrong was to be righted, where'er a supplication came from the oppressed and heavy laden, her voice was heard pleading for the right. Laura Kendrick we venerate, we adore, the purity of motive which prompted you to fill that short life replete to the brim with good deeds, we stand uncovered beneath the majesty of that life; we are better that you came and toiled among us, and we send you fair greeting in your spirit home, no long farewell, but *au revoir*, till we meet again.

FRED. L. HILDRETH.

Worcester, Mass., Jan. 21, 1882.

The Laws of Life—A Test—Beware of Spirit Enemies.

DEAR BROTHER ROBERTS:

On Sunday evening last I called upon a neighbor—C. E. Grice—and, while in conversation upon the subject of Spiritualism—there being present Mr. G., a lady medium, and myself—a spirit took possession of the medium, and said: "Let not your angry passions rise. No matter how bitterly assailed, give not away to anger, for it attracts to your side deadly enemies from the spirit side of life, who will drive you to ruin, if they can. When in earth life I possessed a fair share of intelligence, yet what was my astonishment, on entering spirit life, to find myself wholly ignorant of the laws of life. I had made a mortal enemy years ago by marrying the woman whose hand another had desired to obtain. He afterwards passed to spirit life, and, as a spirit, consummated that revenge which he had failed to obtain here, by preying upon my mind until I became thoroughly jealous of my wife, and, in a fit of anger, assailed her in a brutal manner. Her children rallying to her defence, I was shot by my own son. Judge, if you can, of my astonishment on learning that my old enemy had been the cause of all my trouble. So I say, give not away to anger; study the laws of life, and beware of spirit enemies. In order to be identified, I will add, I sent my paper as long as I could."

But we failed to identify him, and evidently wishing that we should, he again took control, and gave his name as "Perry H. Talbert, Mayville, Mo."

Hereupon Mr. G. said: "It is true, he did send me his Greenback paper, but I had forgotten it. I heard of his death, and that he had been shot by political enemies."

Question: Does any one in Missouri know whether the spirit's version of this unfortunate affair is true or not?

CHARLES THOMPSON.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

EDITORIAL BRIEFS.

Mrs. ELSIE (CRINDE) REYNOLDS is about removing to No. 959 Sixth Avenue, New York City, where she will hold seances and where she may be addressed.

We will next week give an account of our experiences during our recent three day's visit to Boston, some of which, to us, seemed of especial significance in connection with our course as a public advocate of Spiritualism.

Mr. A. ROTHMEL, of Brooklyn, N. Y., informs his friends that he will be in Providence, R. I. for one week after January 30th, where his address will be, care C. Ross, 172 South Main St.—after which seances every Tuesday and Sunday evenings at his residence No. 184 Nassau St. corner of Duffield, Brooklyn, N. Y.

Mr. W. HARRY POWELL, the well known slate writing medium of Philadelphia, informs us that he has met with great success in Detroit, Mich. He visits Toledo, Wellington, Brighton and Cleveland; will be at Tippecanoe City January 31st—Cincinnati February 3d. Friends between Cincinnati and Chicago wishing to make arrangements with him to stop en route, can address him at Cincinnati P. O.

THE UNITED STATES, according to a table just published by the Department of Agriculture, has one-fourth the horses, one-fifth the cattle, one-ninth the sheep, and almost one-half the swine, in the civilized world. Russia has more horses, and that country and the Argentine Republic more sheep than the United States; but these are the only countries whose number of live-stock is larger in any particular.

A FAIR audience was out to hear Mrs. Anna Kimball who lectured at the court house Sunday morning and at night. She took as her subject at the evening lecture "Explanation of materialization" chosen from a number of questions selected by the audience. She was familiar with her subject and for an hour and a half held the earnest attention of all present. The lady is a pleasant speaker, an able thinker and most of all is an earnest worker in the cause she represents, spiritualism.—*Joplin Daily Herald*.

THE PRINCESS of Wales has been likened to Mrs. Garfield in the strong affection she displays for her children. An English paper says that Princess Alexandra has set one excellent example. She has made it fashionable for British mothers to express their affections. Small boys and girls have, it is stated, completely eclipsed toy-terriers and pugs as the pets paraded by ladies in Victorias and on foot in Hyde Park at the height of the season.—*Press*. [Has Mrs. Garfield displayed, in any one instance, any stronger affection for her children than any other decent American mother? With the sincerest respect for the bereaved mother of the lamented President's children, we look upon such toadyism as an insult to three millions of American mothers.]

SEVERAL very interesting communications have been crowded out of this issue of MIND AND MATTER which we hope to get into our next, among which, one from Sara Williamson, Brooklyn, giving an account of one of Mrs. Reynolds seances in that city, one from G. A. Anderson of Ferndale, Cal. enclosing spirit message etc. One from J. B. Fayette, Oswego, N. Y.; From J. F. Peacock, N. Y., endorsing Mrs. Reynolds. From Susan Goodhue Wagner, Fort Seneca, Ohio, of similar import—one from our Western correspondent at San Francisco, Cal. One from J. Tinney, Westfield, N. Y. One from W. H. Dibble, confirming spirit message—and one from Charles Thompson with prospectus of an enterprise for establishing a new camp meeting ground at Burlington, Vermont.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in MIND AND MATTER \$169 20

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER \$258 00
Samuel Graham, Kingsbury, Ind. 1 00
Mr. and Mrs. Geo. Dobson, Terre Haute, Ind. 2 00
J. D. Robbins, Terre Haute, Ind. 50
Mrs. Corbit, Malvern, Ark. 1 00
Mr. Dr. J. Bull, Little Rock, Ark. 1 00
J. V. Pedron, Camden, Ark. 5 00

Total Pledged

..... \$268 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman, Chicago, Ill., Oct. 4, 1881.

KIND WORDS.

D. D. PAYNE, Edinboro, Pa., writes with renewal. I am lost without MIND AND MATTER, and have been ever since my time expired.

MR. J. F. MCKENRICK, Camanche Iowa writes: Enclosed find \$2.00 for MIND AND MATTER for 1882: We don't want to miss one number of your valuable paper. May the good angels ever guide and protect you.

Hiram Bickford, Livingston, Grant Co., Wis., writes: "I think my last year's subscription is drawing to a close, and, rather than be counted late in the race, I will start now. Enclosed please find in registered letter two dollars, for another year's subscription for the good old war horse, MIND AND MATTER. I like the stand you take in defending mediums. Go on, Brother, and great will be your reward."

LEON P. M. PITT, New Orleans, La., writes, I have had the good opportunity to make the acquaintance of MIND AND MATTER through the columns of some paper, the name of which I don't remember, and appreciating the advertisement, I subscribed, and now I could not do without it, and it cannot be too highly valued for the great work it is doing, and it is the only one that I see or know that defends the cause etc.

Sam'l Tupper, Chicago, Ill., writes, with renewal: "I am in receipt of notice that my subscription for MIND AND MATTER is up. I tell the truth when I say, that I received more good for the small sum of two dollars—the amount that it takes to pay for MIND AND MATTER for one year—than I could receive from reading the sermons of a half dozen preachers, as are reported in the Monday morning papers of this city, in a whole life-time."

Jacob Millisack, Ottumwa, Iowa, writes: "Well, Friend Roberts, enclosed you will find postoffice order for —, for MIND AND MATTER. I am now turned into my 83d year. I am not able to read all I have to read, and when my time is out, if I find I can still read it, I will forward the money for its continuance. I have none torn up, but spread them broad over the land. I love the paper, and only wish I may be able to read it on. Yours for truth and progress."

Fidel Herr, Perrinsville, Mich., writes with renewal: "I must say here that MIND AND MATTER is to me growing more interesting, especially so, since new articles from really radical philosophers are added to its already wonderful and true contents. I find much that produces delightful emotions of appreciation and added satisfaction from my own radical stand point, most from MIND AND MATTER and the philosophy of its independent Editor laying open the truth."

F. A. Staushen, Houston, Texas, writes: Seeing by the notice on the wrapper of my paper that my time is up, I enclose \$2.00 for the only true spiritual exponent in the world (I believe.) Go on Bro. Roberts, deal your sledge hammer blows untiringly, for this is a time when priesthood and an endless host of ignorant obsessing and earth bound spirits are brought face to face with sacred truth, and soon will be compelled to bow before the God given right of every individual. I thank you for laying bare the conduct of many of our "Spiritual Journals."

Edward S. Pope, Proprietor Indianapolis Sun writes: You can not over estimate how I enjoy your editorial articles, and the brave and noble manner in which you uphold and defend the mediums; the persons who shoud of all others have the sympathy and support of all spiritualists. They—the mediums—have a hard lot to get along with the world without having the secret and underhand abuse of pretended friends—give me an open enemy rather than an unreliable so called friend. Mrs. George is the best medium in this city, and she gives universal satisfaction at her sittings. The good cause is growing quite rapidly in this city.

J. B. Smith, Hampshire, Ill., writes: "I send you \$—, which I hope will reach you in time to renew your most valuable paper, for through it has been done the grandest work in liberalizing the human mind, and settling one of the greatest humbugs and scare-crows that ever cursed the human family, and to you will many blessings come; and mine by the prayer that through you may all mankind be blessed, because of the knowledge of good and evil through you and Mr. James, for the gods have said it. Justice, Equity, and Fraternity—may it ever be your motto, and your power to inculcate."

Helen E. Lasselle, Portland, Ore., writes, "Enclosed find two dollars for MIND AND MATTER; I cannot do without it while I remain here. I am so glad we have one paper that will stand true to our mediums. Though I often regret the need of your sledge hammer blows, I can admire your bravery in dealing them. I read every number with so much interest. I am glad to see the communications again through Mr. James." I thought Mrs. Fox and her husband would join in the battle for our mediums, and am much surprised they do not. Mrs. Fox as a lecturer I liked so much. The last lecture I heard was given through her at Kansas City. Go on Brother Roberts, you will be sustained and strengthened for your battle.

Silas and A. L. Andrews, Hannibal, Mo., write January 4: "I thought I would write you a few words of encouragement, showing that we appreciate the work you are engaged in. MIND AND MATTER is a fixed fact with us, and is doing a work that no other paper is doing in the ranks of Spiritualism. You are the man for the times. Those ancient communications are knocking the props out from under old theology and sounding its death knell. We have taken the *Banner of Light* a great many years, but our time is just expired, and we shall not renew at present, for we have no sympathy with Christian Spiritualism. We have been cursed with Christianity long enough, and do not wish to see it grafted into heaven-born philosophy. We are sorry to see the dear old *Banner* espousing the cause of the non-descript. We say, give us Christianity, or give us Spiritualism; they cannot amalgamate. We hope you will be nobly sustained until your work is done."

"There is no escaping the 'mill of the gods,' and those who refuse to be living stones in the temple, must be ground into mortar for it."

Mrs. Swishelm says: "As between drowning a country girl and getting her employment in the city, I rather think I'd drown her, and so get her out of harm's way."

President Grevy can "turn on" his theatre or his opera whenever he likes, and sitting quietly at home in the Elysee, can hear all the first artists of his country. He has a telephonic connection with the Opera, the Theatre Francaise and the Opera Comique, and the voices are heard in his yellow drawing-room as clearly and distinctly as in those theatres.

In 1839, the total wheat crop of the United States was 84,800,000 bushels, or 5 bushels for each inhabitant; in 1879, it was 458,400,000 bushels, or 9.1 for each inhabitant. The corn crop in 1839 was 377,500,000 bushels; in 1879, 1,750,000,000 bushels. How much of this went into food for the hungry of our own and foreign lands, and how much into poison, our statistics do not in this connection state.

There are not many young women who take to "burglary" as a means of support, but it is noticeable that the Fredonia girl, arrested for house robbery, last week, claimed to have been "impelled" to steal silk dresses and china tea sets, and the "spirits" set her at it. When murderers and thieves claim to be "inspired," it is better to let go of the doctrine altogether, or else insist that all inspiration and impelling shall be judged by its fruits.—*Philadelphia Ledger*.

The strange announcement is made that Chicago is to have a "Christian Army," something like the "Salvation Army." It is an experiment for the benefit of the masses, and Bishop Fellowes, of the Reformed Episcopal Church, is at its head. A drum corps to accompany its processions is being drilled. There is grave danger in such an odd undertaking, and it is as likely to do much harm as good, especially in drawing off people who might be attracted by something more sensible.

The pastor of the Methodist Church at Eagle Bridge, N. Y., refuses to let the church accept some money which is offered to it—his reason being that the money was the proceeds of a ball. Some kind neighbors and friends in the village got up the ball hoping to help the church pay its debts. This good man regards balls and dancing as sinful and wicked, and, therefore, cannot conscientiously accept the proceeds of a dance. Some of the folks who got up the ball say that if he does not take this money they will never again do anything for him or his church.

TOUCH YEAR ON WORMS.—Old Uncle Mose went into Levi Schaumburg's store, on Austin avenue to buy a silk handkerchief, but was almost paralyzed on learning the price, Levi explained that the high price of silk goods was caused by some disease among the silk worms.

"How much does yer ask for dis heath piece ob tape?" asked the old man.

"Ten cents!" Jewhilkins! so de tape has riz too—I spos de ceuse ob dat an, because dar's sunfin de matta wid de tape wums. Dis seems to be gwine ter be a mighty tough yeah on wums, anyhow."

Special Notices.

Dr. B. F. Brown, Lewiston, Maine, is open for engagements for lectures or test circles.

Elsie Reynolds will continue her materializing seances every evening at No. 959 Sixth Avenue, New York City.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 505½ NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

Mr. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit, throughout the Western States.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

Correspondents and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

Subscribers writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 and 6 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

COL. ROBERT G. INGERSOLL'S FORTHCOMING LETTER.—The January number of the *Iconoclast* will contain a long letter from Col. R. G. Ingersoll, in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the Letter may be had by addressing the editor. Liberal inducements offered to newsdealers. Address,

W. H. LA MARTE, Noblesville, Ind.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE FIRST CHURCH of the Free Republic, will hold services at Frobisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11.15 o'clock (doors closed at 11.20) Evening at 7.45 (doors closed at 7.55). During January Henry E. Sharp will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 3 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE FIRST SOCIETY of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cornelia L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Colins Eaton, secretary.

Mrs. Sarah J. Selfe, Healing and Test Medium, 814 South Ninth Street, Philadelphia. Sittings daily.

CARD.

I have personally known Mrs. Sarah J. Selfe for a period of seven years, during which time I have placed her mediumship under my most critical espionage, and have ever found her to be an earnest and truthful medium of remarkable powers, and can bear witness to the many cures and tests performed through her while in this city.

MARY A. WINSLOW,

65 Mulberry St., Newark, N. J.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following Rules: Write plainly with *ink* on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening. Mrs. Powell, medium.

RHODES' HALL.—Spiritual Headquarters, 600½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

DR. B. F. BROWN.

We do not care to waste time in criticising the statements of this critic. People who want to know where the truth lies, will go and see for themselves, and we venture to say that no reasonable and unprejudiced person will go away dissatisfied. Those who are unreasonable and prejudiced have no right to curse a sensitive medium with their dishonest presence. These people even carry with them a legion of the spirit enemies of these psychologic sensitives, and often compel the very result they seek to bring about. Spirit manifestations are not intended for such people, and they should have sense and rectitude enough to realize that fact.

Says this professed Spiritualist:

"It seems to me Mrs. Crindle-Reynolds, and all other mediums who claim to be honest, should never give a public seance without expressing a willingness to submit to some simple test conditions, harmless, possibly foolish, but certainly reassuring to those who doubt, and showing a willingness on the part of the medium to be open and above board."

And this comes from an insinuating slink who had not the manhood or womanhood enough to make their insinuations of dishonesty against Mrs. Reynolds open and above board, but who ashamed of his or her own identity, acts this meanness over an anonymous signature. We do hope that no medium will tolerate, knowingly, the presence of such "A Spiritualist" in their presence, they should shun them as they would a coiled copper-head snake. The time has come when it is the highest duty of mediums to assert their rights, and the rights of the spirits who are behind them, sufficiently to resent all questioning of their good faith or honesty. Neither mediums nor the spirits who control them can ever tell what they can or cannot accomplish, and it is simply preposterous for mediums to consent to any interference from mortals with the operations of their spirit guides when engaged in manifesting the truth of Spiritualism to honest and willing investigators. All who are dishonest or unwilling to accept the truth when it is given to them should be made to know that a spiritual seance is no place for them.

As for mediums stepping down and out at the request or dictation of these enemies of truth, it will not be done by them nor permitted by their guides, and they who undertake to interfere with either had better beware. To show how much manhood, womanhood, decency or honesty there is in this "A Spiritualist," and such as he or she, we quote as follows:

From all I saw, and from all I hear of Mrs. Crindle-Reynolds, I am inclined to think she mixes mediumship and fraud. I would gladly believe otherwise if I could. There can be but one opinion of such performances among honest seekers after truth."

Say you so; most congenial correspondent of the *Two Worlds*, and mouth piece for the same. Well we hold a different opinion, and despise the source from which such a total antagonism to Spiritualism comes in the mask of Spiritualism. Mrs. Reynolds as a woman, a medium and a Spiritualist, is as much before the editor, publisher and correspondent of the *Two Worlds*, in every way that can promote truth, as good-faith is before hypocrisy. As the *Two Worlds* contains no other answer or comment on Mr. Kiddle's testimony, and that of others in favor of Mrs. Reynolds, than this mean and contemptible anonymous assault upon her and her mediumship, the editor and publisher of that paper must shoulder the odium that such hostility to Spiritualism must cast upon a paper professing to be in favor of it. Mrs. Reynolds can afford to laugh these impotent enemies to scorn, and will do so or we greatly mistake that brave and faithful woman. Howl on if it will do you any good, it will do no one any harm.

THE "R.-P. JOURNAL" ON THE SLANDERER OF MRS. ELSIE CRINDE-REYNOLDS.—THE "BANNER OF LIGHT."

It is an old, and often, not an unwise adage, "Set a thief to catch a thief!" For our purpose we will paraphrase that adage into "Set one journalistic hypocrite to catch another." This we propose to do in this instance. In the *Journal* of last week is a leading editorial headed, "The *Banner of Light* on the Crindle Fraud." The first paragraph reads as follows:

"If the *Religio-Philosophical Journal* has been at times seemingly too sharply critical and antagonistic, it has not been from a desire for controversy, for it is far more in consonance with the philosophy of Spiritualism and the wishes of the editor, to preserve perfect harmony. *Besides it is the easiest and most profitable to move with the stream and not attempt to direct one's course by a defined line of policy.* [Insinuation No. 1.] But a journal which represents the great and rapidly expanding cause of Spiritualism, must do something more than drift and trim, and allow itself to float down the stream. [Insinuation No. 2.] * * We must speak the truth, and when it comes to the necessity of supporting the cause by slanting our eyes or claiming to see what we do not see, or openly or tacitly exposing the interests of rascality, we shall be ready to leave the field to those who are willing to accept such congenial tasks. [Insinuation No. 3, as to the *Banner's* dishonesty.]

These remarks are called out by the following editorial in the *Banner of Light* of January 14th:

"With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the lady, and therefore know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship, hence there seems to be no necessity for crimination and re-crimination. It decides nothing, and is positively

injurious to the cause, besides keeping up useless contentions in our ranks. Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium, time will set her right before the public. *Nous verrons.* All we desire in the pending controversy is, that our correspondents shall eschew *personalities*. Otherwise their articles will not be admitted into these columns."

To this we rejoin: we are not 'belligerents' in this controversy. The *Journal* is a newspaper, and as such publishes the spiritual news of the world. It contained a thorough expose of Mrs. Crindle with legal evidence, which would have convicted her in any court of justice. She said herself that she was guilty. The paraphernalia was captured, including the masks which were at once recognized as the materialized faces. They are to be seen now by any one, and will be on exhibition at this office. The cause of justice demanded that the exposure should be published, and Spiritualists placed on their guard. It would have been a dereliction of duty had we not done so. The cause does not depend upon Mrs. Crindle, or ten thousand such; the more it was like her, the worse for it, and our readers should know what she is that they may not be deceived.

"In the language of our 'harmonious' contemporary we, too, have 'never seen the lady, and therefore know nothing personally in regard to her mediumship,' yet we are not ready to call such men and women as Chester and William Hunter, Mr. Drown, and their wives, with Mrs. Sweetland and A. B. French, 'captious Spiritualists!' They are among the most influential and intelligent people of their town, Spiritualists of more than a quarter of a century's standing and when they go into court and testify, under oath, we do not think it just or fraternal to even indirectly accuse them of falsehood or being 'captious.' We are not willing to *brow beat into silence such evidence that we may profit by the cause of one who has acknowledged her deception.* [Insinuation No. 4.] "Nor can we lose sight of the main question, which is not whether Mrs. Crindle, or any other medium, who has been exposed, 'is a medium,' but whether the exposure was real or complete. It has always been held by the *R.-P. Journal* that every manifestation must stand on its own merit, and the test conditions of one are not evidence for another at which they are observed. If Mrs. Crindle should now give indisputable manifestations, that would prove nothing in regard to this exposure at Clyde, and to assert otherwise, is to claim innocence for a murderer because he did not commit murder before the eyes of the court."

We have given up our space at considerable inconvenience and loss to ourself and readers, to allow the editors of the *Journal* and *Banner* to testify against each other, and each against himself, as to which has descended to the greatest depth of unmitigated "cussedness" in their attempt to hoodwink Spiritualists as to the fact of this Clyde villainy, and to injure a brave, faithful and most useful spiritual medium, in order that they may exalt and benefit themselves. *MIND AND MATTER* is the only Spiritual paper that has had the independence, good faith and enterprise to give a full hearing to both sides of the Clyde "Spiritualistic," not mediumistic, exposure. This neither the *Banner* nor the *Journal* can deny; and because of that fact, these two editors of pseudo-spiritualistic papers are at their wits' ends to squirm out of the corner into which they find themselves crowded by our straight-forward and honorable course. As we have before shown by their public declarations, the *Journal* and *Banner* stand side by side, in denying that any amount of proof of genuine mediumship on the part of Mrs. Reynolds, can serve to shield her from the injury intended by the Clyde conspirators, who banded together to destroy her usefulness as a medium and her reputation as a woman. More insensate folly and illogical imbecility, it would be impossible to find in any department of editorial journalism. Let us ask these twin editorial abortions a question. Suppose Chester Hunter swore to a lie when he saw Mrs. Reynolds dress and undress, as set forth in his affidavit so-called; and suppose Wm. A. Hunter lied when he said he grasped Mrs. R. while personating the spirit of Julia Dean Hayne; and suppose G. E. Sweetland, when he swore that Mrs. Reynolds and her son took him into their confidence, and got him, an entire stranger, to help to screen them; and suppose Mr. and Mrs. Drown and the McGrew woman swore falsely, when they swore that the masks found in the keeping of Sweetland were worn by the spirit forms that appeared at that Clyde seance; and suppose all this swearing was done by a pre-arranged or an after-arranged understanding among them; and suppose Mrs. Reynolds and her son were entirely innocent of any deception whatever; how were they to meet and answer this put up case against them? While they are getting their answers ready, we will submit our own. They could only have done it in one or in all of these ways. First, all their own public statement of the facts which, if consistent with all the collateral circumstances, would entitle them to be believed as against the obverse statements of their accusers; second, by showing that the sworn statements of their accusers were so inconsistent with truth, and so unworthy of credence, that they were not entitled to weigh a feather against them; and third, to show, at the earliest possible moment, that under circumstances where deception was wholly impossible, precisely the same manifestations of spirit power took place without masks, rubber tubes, beads, wigs, and other rubbish, provided by the conspirators for their own wicked and dishonest purposes. All these three things Mrs. Reynolds and her son did most effectually, and hence the quandary the endorsers of the conspirators, the *Banner*, John Wetherbee, the *Journal*, and A. B. French, find themselves in, at this juncture of the internally selfish and disgraceful plot. The *Journal* says it knows nothing about Mrs. Reynolds' mediumship, but endorses the opinion of A. B. French, who denies that Mrs. Reynolds is a medium at all; while the *Banner*, notwithstanding John Wetherbee's asseverations that he knows Mrs. Reynolds is, from present observations made on behalf of the *Banner*, and at the request of its editor, a genuine medium for spirit materializations, says it is an open question whether it is so or not. What are the opinions or statements of such people worth, in any way, when directed against a thoroughly tested medium such as Mrs. Reynolds, is? In another column will be found the testimony of Mr. Henry Kiddle and twenty other Spiritualists of New York city and vicinity, to the fact of Mrs. Reynolds' mediumship, which, if Bundy, French, Colby, and Wetherbee, do not accept as conclusive upon that point, we do.

We will now note a few of the unmitigated falsehoods with which that enemy of truth Col. Bundy attempts to justify his infamy in this connection. It is positively false that the *Journal* ever "contained a thorough expose of Mrs. Crindle with legal evidence which would have convicted her in any court of justice." There has never been any such evidence given, as Col. Bundy well knows, and the lie has not the poor excuse of ignorance. To call the affidavits, so-called, legal evidence of any fact against Mrs. Reynolds, shows what a fool, a natural foe to truth will make of himself. They were ex parte statements, which bore falsehood and malice on their face from beginning to end. They would never have served as evidence in relation to anything, in any court of justice, whatever, and for John C. Bundy to so pretend, shows what a reckless slanderer and liar the man is. Again he says: "She (Mrs. Reynolds), said herself that she was guilty." This is a most infamous falsehood, and such a one as none but a reckless and irresponsible slanderer would make. Again, this infamous and corrupt liar says: "The paraphernalia was captured, including the masks which were at once recognized as the materialized faces. They are to be seen now by any one, and will be on exhibition at this office." Well, Mr. John C. Bundy, and you A. B. French, and you Sweetland, and you Mr. and Mrs. Drown, and you Chester Hunter, and you Wm. A. Hunter, and you Marshal Nuneville, and you Mayor Perin, have not you sworn and lied yourselves into a pretty fix. It will be remembered that Sweetland and Nuneville, and Mayor Perin swore that Henry Crindle demanded the masks, rubber tube, beads, and beard, that were found at Sweetland's house, but that they were refused him unless he proceeded legally to obtain possession of them. On the other hand Mr. Crindle denied that he sought to obtain anything but the musical instruments, and a few things which had been left by himself and mother at Mr. Drown's house. Both sides made sworn ex parte statements upon that point. Who swore to the truth? Let the facts answer. In order to obtain her gold watch and the other things which Perin the Dogberry mayor of Clyde, illegally compelled her to leave with him, Mrs. Reynolds sent the amount of money that he illegally demanded for their return; when he surrendered to her representative the whole of the property withheld from her, and it is all now in her possession. "The paraphernalia including the masks," not being the property of Mrs. Reynolds, but the property of the Clyde conspirators, who had procured them to perpetrate their unblushing crime, were kept by their owners, who it seems have placed or are about to place them in the *Journal's* office, as evidence of their infamous guilt. If those things are the property of Mrs. Reynolds, as these cornered liars pretend, then they are stolen goods, and the *Journal* office is to be made appear to be a depository for stolen goods. Well we feel thankful that there is to be that much change for the better, in the *Journal* office. Murder, at one time, held high carnival in that business place. Better far better that it should be made to wear the appearance of being only a "fence" for thieves, than to continue to wear its former dreadful notoriety. Those masks and that paraphernalia are the property of the Clyde conspirators, and they confess as much when they retain them as such. When they swore that those masks, etc., belonged to Mrs. Reynolds, they went as far as they could to commit illegal perjury, and were guilty of moral perjury. They stand self-convicted, each and all of them, and they must submit to the inevitable consequences of their criminal actions. Again Col. Bundy says: "We are not ready to call such men and women as Chester and Wm. Hunter, Mr. Drown and their wives, with Mrs. Sweetland, and A. B. French, 'captious Spiritualists!'" There is one thing most significant in this grouping of individuals. It will be noticed that the wives of the two Hunters, and Mrs. Sweetland, are dragged into a connection with which they had nothing to do, while the name of G. E. Sweetland, the most infamous liar that ever lent himself to hunting down the good name of innocent persons, is carefully avoided. That fact alone is enough to show that these guilty people are ashamed to be associated with this untruthful wretch. It will not do to say he is no Spiritualist, if the Hunters have any claim to be regarded as such. He was just as zealous to execute the "spiritual" work, in which they were mutually engaged, as were the Hunters. We do not wonder they are ashamed of Sweetland's self-convicting lies. Our only wonder is, that they are not ashamed of their own equally infamous untruthfulness. As the *Banner*, John

Wetherbee, the *Journal*, and A. B. French, have endorsed the Hunters and Sweetland, as perfectly credible and intelligent Spiritualists, whose word does not admit of any question, we have sufficient reason to question that fact, not only from their own manifestly untruthful statements in this case, but from other sources. In another column will be found a communication from Mr. C. M. Overton, of Berlin Heights, Ohio, stating what he knows of the Hunters, and how far they are incapable of telling the truth in the case in question. In addition, we have some further information that will show who it is that the *Banner*, the *Journal*, A. B. French, and John Wetherbee endorse as public slanderers of a deeply wronged woman. If Chester Hunter is not greatly misrepresented, when a young man, he made a narrow escape from conviction under a criminal charge involving his moral integrity, the public opinion of his neighborhood being strongly against him. This, we are informed, has been admitted to more than one person by members of his father's family. The story is still current in the neighborhood of the occurrence. Nor was that the only scrape of a similar character that he was helped out of by similar methods. Wm. A. Hunter, it is said, obtained a pension for his sister by swearing to a statement as to her marrying a free-love convert of hers, who had been killed in the war, giving persons, date and place which, it is said, was essentially untrue in several particulars. By this means, and by his sister swearing that she was married to her slain affiancé, she obtained a widow's bounty, which she continued to draw, by swearing she still remained unmarried, although, while doing so, she was related to another affiancé, just as she had been to his free-love predecessor. It is believed that she is still drawing the bounty by those worse than questionable proceedings, as the widow of her first free-love affiancé. It is these men, with their associate Sweetland, whose statements are opposed to the statements of Mrs. Reynolds and her son. It is these men whose veracity and honesty the *Banner*, John Wetherbee, the *Journal*, and A. B. French endorse. Truly is there "an eternal fitness of things." We will pursue this part of the matter no further. It is needless. Mr. Reynolds and his sons are not the defendants in this Clyde affair. Those defendants are the Clyde lying fraternity and their endorsers. How say you, gentlemen, "Are you guilty, or not guilty?" Paraphrasing one sentence of the *Journal*, we say: Nor can we lose sight of the main question, which is not whether Mrs. Reynolds or any other medium has been falsely accused, but whether our exposure of the Clyde villainy was real and complete. The *Journal* says of and at the *Banner*:

"We are not frightened at the cry of inharmony, for harmony is not desirable if coupled with disgrace. We prefer the inharmony arising from at once grappling with the real issue of the day, to the apparently more peaceful course of fraternizing with deception, or drifting with closed eyes. Uriah Heap could smile, and smile, and rub his smooth face with his hand, perfectly acquiescent and harmonious while his heart burned with venomous deceit and grasping selfishness."

Think of it dear reader that the "good Luther Colby," twin brother of the *Journal* editor, should be called by him Uriah Heap. We propose to put a stop to the propagation of the Uriah Heap family in Spiritualism. There is more than enough of that saintly hypocrite's progeny around now. What with the twin Bros. Colby and John Bundy, John Wetherbee, A. B. French, Dr. Eugene Crowell, Dr. Brittan, Mr. Kiddle, Dr. Peebles, the American Spiritualist Alliance, Mr. Miller, Judge Lawrence, and the rest of those who have turned their backs on Modern Spiritualism, to go after the flesh pots of dark and pestilence cursed Egypt of old; the Uriah Heap fraternity, who cry peace and harmony, and purity and Christianity, while the whole hell of selfishness has burst upon the honest and faithful media of the world, both on earth and from spirit life, and has grown beyond further endurance. We want another tune, and that tune pitched in a more enlivening key.

But the general idea of all is, the common idea of the twins, "good Luther Colby" and naughty John C. Bundy, set forth in this paragraph of the latter:

"And lastly we refer to this oft repeated cry of 'personalities.' How can a journal 'eschew personalities?' Is it not just as personal to speak in praise of a person as to speak in dispraise? If a paper is to 'eschew personalities' it must entirely leave out all names of persons, which would be entirely impracticable."

These twin editors, pretend not to consider anything personal which is not applied to persons by name. A more absurd limitation of the meaning of the words personal and personalities could not be. None but editors of the Uriah Heap and Bob Acres order, would be guilty of so mean a subterfuge to cover their hypocrisy and cowardice, and to compel those whom they assail to drag them out from their cover in order to give them their just due.

To convince them that that dodge will not avail them, we give the only definitions those words can bear in this connection. Personal, according to Worcester, means: "Relating to or affecting a person; proper or peculiar to a person; individual." "Personality, a reflection or remark directly or offensively to a person." It is no essential feature to a personality that some person is named as the object of it. It is just as much a personality, although infinitely more improper, if improper at

all, to avoid using a name, where the person concerned is manifest from the personality used. It is because we have been so assailed by the *Banner of Light* and the *R.P. Journal*, and their correspondent and contributors, persistently and whenever they can find an opportunity to do so, that we have at last been driven to refuse all journalistic or business intercourse with them. In another column, we will show up a specimen of this hypocritical and cowardly type of assailing a man whom he dares not name, from the *Banner's* cat's-paw, John Wetherbee. No bushwhacking will any longer avail. The battle will have to be fought out in the open field. We are shelling the woods, and soon will begin to use our grape and canister shot. Remember, we hold the position, and intend to do so, come when and as you may. Personalities can hurt no one but those who deserve them, and therefore our confidence of victory for truth, right, and justice. Victory we would not have on any other basis.

THE BANNER OF LIGHT" AND JOHN WETHERBEE:

In the *Banner of Light* of December 31st, appeared a joint attack of that journal and of its cat's-paw John Wetherbee upon the good name and fame of Mrs. Elsie Reynolds as a woman and medium, and at the same time, an expression of high respect and esteem for the lady whose reputation they had thus assailed. These Spiritualists of the Uriah Heap phase, by their gross and unaccountable inconsistency called forth from A. B. French, the attorney of the Hunters and Sweetland, of Clyde, Ohio, a series of searching questions, which we published in MIND AND MATTER, of January 7. These questions the *Banner* sought to evade by silence, but under the goad which we applied to them, to force them up to the work, the proprietors of the *Banner* again invoked the services of their cat's-paw, John Wetherbee, who, in what he calls a "Response to A. B. French," further seeks to evade the withering force of Mr. French's questions. Determined that neither he nor the editor of the *Banner*, for whom he writes, nor the *Banner* itself, shall escape from the just consequences of their dishonorable attempt to injure Mrs. Reynolds and scandalize Spiritualism, we will follow them on their crooked flight to the end. Mr. Wetherbee quotes Mr. French as follows:

"Bro. Wetherbee has shown a spirit of fairness to both sides, and I think, quite as much adroitness as the celebrated frontier Judge, in whose remarkable decision he seems to have found a precedent for a decision equally remarkable. I have no disposition to go behind the record of the court in this case, but with due respect to all who have expressed an opinion, I desire to ask a few questions, the answer to which will greatly relieve my mind."

"1st. If a part of Mrs. Crindle-Reynolds's manifestations are genuine, and a part are fraudulent, what is the proportion of each to the other? and by what means shall we determine such proportion?"

To this the cat's-paw of the *Banner* replies:

"Most assuredly. And furthermore, part of everybody's manifestations are fraud and part genuine."

Few in extreme, but all in the degree."

I might except the editor of a certain Spiritual paper, who knows everything, and can see no genuine Spiritualism or wisdom in any who see things out of their own eyes instead of out of his, but that exception only proves the rule. This world is not yet a 'palace of truth,' and we must take things as we find them. It is hard to tell where the line is, exactly, between the deceit that is harmless and that which is offensive. I simply state the fact, and the whole social, political, religious, and mercantile life is proof of it. There is a certain domain of human thought—the 'dealings with the dead' [?—] that, it seems to me, should by instinct be privileged and be free from any suspicion of this normal human taint, (harmless or offensive deceit). It certainly is not, and yet we must quench our thirst from the stream or go thirsty." Why should deceit in Spiritualism be any more odious than in any other department of human interests? It should ever be odious to all lovers of right, truth and justice; and equally so under any and all circumstances; and not a whit more so in our "dealings with the dead," in Spiritualism, than when practiced in "social, political, religious and mercantile life." As a Spiritualist and a lover of right and justice, we unequivocally and emphatically deny that deceit practiced in Spiritualism is any worse than deceit practiced in any other connection whatever; and those who so pretend are not the friends of Spiritualism, whatever may be their professions in that regard. Deceit is simply intolerable, come when, from whom and in what connection it may. Again, we protest against the labored efforts of such pseudo Spiritualists as John Wetherbee and his principals of the *Banner of Light* to malign it by calling or comparing to an impure stream from which people must drink or go thirsty. No one is under any necessity whatever to drink of it, who regards it as filled with impurities. Only those who see no impurities in it are justified in drinking it or laying in it. The stream of Spiritualism is as pure as truth itself, and if it were not we would have nothing to do with it. It is because no amount of deceit, dishonesty, falsehood, selfishness and human imperfections, mortal or spiritual can pollute or corrupt it, that we have accepted it as the one unadulterated panacea for all life's ills. If Spiritualism were what the *Banner of Light*, the *R.P. Journal*, the *Two Worlds*, the Frenches, Wetherbees, the Hunters and Sweetlands would make it, if they could, we would be its implacable foe, instead of its uncompromising and devoted advocate as we are. We have no apology to make to any one for our unqualified adherence to Spiritualism, and when we feel it is necessary to do so, Spiritualism will have as hot a time as the parties named have had at our hands. The reader will pardon us for taking no further notice of John Wetherbee, as a man, so far as his insinuations concerning us go. We have come to regard him as being so low in the scale of moral responsibility as personally to amount to nothing. It is only as he is used by the *Banner* to save its burning chestnuts, that we feel it our duty to mention his name. The reader can see how near he comes to answering A. B. French's first question. In our estimation he has made an absurd failure in an attempt at evasion. Mr. French's second question was as follows:

"2d. If it be conceded that a part of the manifestations are produced by spirits and a part by Mrs. Crindle Reynolds, (spiritual manifestations being desired by all), what means can be devised or used, whereby we can have less of the Crindle end more of the spirit?"

fish and sincere. That such persons should judge others to be as wanting in every moral perception as themselves is quite natural. Indeed it would be quite unnatural if they did not do so. Say these moral abortions: "It is hard to tell where the line is, between the deceit that is harmless and that which is offensive." Well, reader, what do you think of that? John Wetherbee and the *Banner* think there are phases of deceit that are harmless and inoffensive. Where can there be found those who are morally sane, who believe deceit of any kind is harmless and inoffensive? We have never met them in the walks of honorable life. But Wetherbee goes further. He says: "I simply state the fact, and the whole social, political, religious and mercantile life is proof of it." Then John Wetherbee thinks that in "mercantile" (or business) life, there is a line between deceit that is harmless and deceit that is offensive. Just here we call attention to a little "mercantile manifestation" of John Wetherbee that people would do well to view from his "mercantile" moral standpoint. In another column of the same issue of the *Banner of Light* is the following advertisement:

"John Wetherbee will send his new pamphlet to any one who would like to hear what he has to say on the Gonzalez Mining and Development Company. Mortgage bonds, with semi-annual coupons. A perfectly safe investment, with an 'eolian attachment' in the shape of profit, making it attractive as well as safe."

We presume Wetherbee calls that "harmless deceit in mercantile life." That "eolian attachment" is, in our estimation, a bait for gulls, that it would be well for all to beware of, unless they want to become victims of what John Wetherbee designates "harmless deceit," of which, he claims to practice a full share in his mercantile business. It is this class of business men who do more to corrupt and demoralize society, than all other classes of immoral persons put together. It is most unfortunate for the cause of Spiritualism that too many of them have managed to attach themselves to it, as leeches who seek to drain its life currents in order to fatten and batter at the expense of its vigor and growth. Spiritual leeches are the pests that Spiritualism must destroy, or they will destroy it, so far as its utility to humanity is concerned.

But here we come to a specimen of Wetherbee

Banner of Light Spiritualism, to which we invite the special attention of our readers. He says:

"There is a certain domain of human thought: the 'dealings with the dead' which it seems to me should by instinct be privileged and be free from any suspicion of this normal human taint, (harmless or offensive deceit). It certainly is not, and yet we must quench our thirst from the stream or go thirsty." Why should deceit in Spiritualism be any more odious than in any other department of human interests? It should ever be odious to all lovers of right, truth and justice; and equally so under any and all circumstances; and not a whit more so in our "dealings with the dead," in Spiritualism, than when practiced in "social, political, religious and mercantile life." As a Spiritualist and a lover of right and justice, we unequivocally and emphatically deny that deceit practiced in Spiritualism is any worse than deceit practiced in any other connection whatever; and those who so pretend are not the friends of Spiritualism, whatever may be their professions in that regard. Deceit is simply intolerable, come when, from whom and in what connection it may. Again, we protest against the labored efforts of such pseudo Spiritualists as John Wetherbee and his principals of the *Banner of Light* to malign it by calling or comparing to an impure stream from which people must drink or go thirsty. No one is under any necessity whatever to drink of it, who regards it as filled with impurities. Only those who see no impurities in it are justified in drinking it or laying in it. The stream of Spiritualism is as pure as truth itself, and if it were not we would have nothing to do with it. It is because no amount of deceit, dishonesty, falsehood, selfishness and human imperfections, mortal or spiritual can pollute or corrupt it, that we have accepted it as the one unadulterated panacea for all life's ills. If Spiritualism were what the *Banner of Light*, the *R.P. Journal*, the *Two Worlds*, the Frenches, Wetherbees, the Hunters and Sweetlands would make it, if they could, we would be its implacable foe, instead of its uncompromising and devoted advocate as we are. We have no apology to make to any one for our unqualified adherence to Spiritualism, and when we feel it is necessary to do so, Spiritualism will have as hot a time as the parties named have had at our hands. The reader will pardon us for taking no further notice of John Wetherbee, as a man, so far as his insinuations concerning us go. We have come to regard him as being so low in the scale of moral responsibility as personally to amount to nothing. It is only as he is used by the *Banner* to save its burning chestnuts, that we feel it our duty to mention his name. The reader can see how near he comes to answering A. B. French's first question. In our estimation he has made an absurd failure in an attempt at evasion. Mr. French's second question was as follows:

"2d. If it be conceded that a part of the manifestations are produced by spirits and a part by

John Wetherbee for himself and the *Banner* replies:

Such is the concession. I have no doubt that much of the fraud that has been attributed to her is fraudulent attribution without foundation, growing out of a belief in the adage, *falsus in uno falsus in omni*, as one man who has lately come to the front as the oracle of Spiritualism, and referred to in answer to No. 1, though he reverses the adage, making it *verus in uno, verus in omni*; but sifts these attributions down to their lowest terms, there is a residuum of fraud, and I don't see how any one can come to any other conclusion without stultifying himself. Whether it was an influence on the part of Mrs. Reynolds's guides to prepare for contingencies, or whether it was an unwise desire on her part to please her friends, and not disappoint them, I don't see how any one can know; and so taking the evidence of people whose record is good, and judging of facts by a mundane standard, I don't see how a man can come to any other conclusion than that on that occasion, she was false in her high calling; and it does not help Spiritualism to deny positive detrimental facts, but stand square on the truth, if the heavens fall, or the oracle of Spiritualism fall on us. Not that I love Mrs. Reynolds less, but that I love the cause of Spiritualism more.

"I do not know of any means to devise so as to have less of the Crindle and more of the spirits. I think the ventilation of this Clyde matter will have a good effect, and that may have been the reason, on the part of the divinity that shaped its ends, for bringing her to grief, if that was the influence. I have a feeling that she will go and sin no more. I mean that expression is a suggestive, not a literal sense, because I do not know how far she is responsible for her act. I endorse fully her mediumship for materializations, and perhaps the Clyde affair will induce people to keep wide awake, and keep her, too, in the straight and narrow path that leads to life, as the saying is. I both believe and hope in her future popularity and success and instead of saying: May her shadow never grow less, I say: May it never be more."

"There, reader, you have a fair specimen of the kind of Spiritualism that John Wetherbee and the *Banner* represent. If there is any honesty, any sincerity and manliness, any decency, any fairness, or any feature about it, that should not disgust and repel any fair-minded person, we would thank any one to point it out through the columns of that calumnious sheet. It is an 'Oh! good Lord' and an 'Oh! good Devil' affair from beginning to end. Of what earthly use to any one is such a phase of spiritual 'artful dodging,' or rather attempt at it, as that? Wetherbee is forced to say that he has "no doubt that much of the fraud that has been attributed to" Mrs. Reynolds "is fraudulent attribution without foundation."

The fraud, then, which was attributed to Mrs. Reynolds by A. B. French, Chester Hunter, Wm. A. Hunter, and G. E. Sweetland, was much of it, beyond doubt, in Wetherbee's estimation, "fraudulent attribution without foundation." That being so, the application of (not the adage, but the wise and long established rule of evidence) *falsus in uno, falsus in omnibus*, the whole of the allegations of the Clyde conspirators against Mrs. Reynolds falls to the ground, and she stands, so far as they are concerned, wholly unimpeached. For Wetherbee to try and revive those allegations, is fraudulent attribution without foundation.

Upon this question being asked him, "What effect does it have upon the spirit and the medium to grab the spirit while materialized?" he gives the following significant answer: "The effect on the spirit is to so disturb the particles that they are set in motion directly, and therefore the covering of the spirit disappears in the air, and the medium, who is unconsciously the responsible agent for that form, feels as though all strength was taken from his or her system. These grablings of spirit forms have, in the case of Mrs. Markee, of New York, broken her mediumship and health; so that now her fear of personal safety is so great, that she is unwilling to sit for her most intimate friends."

"Although there are fraudulent materializing mediums who palm off their made-up shapes on many, yet it is better to let the wrong proclaim itself by some act of the so-called spirit, than to be the means of breaking up the conditions of the circle and ruining the health of the honest medium. I have often wondered at that zeal for grabbing spirits and detecting humbugs exercised by those who every Sunday sit under the teachings of a man so gross, out of his Sunday life, that the most elevated of his admirers would blush to have this life uncovered before them. They never grab him."

The book is full of interesting matter, and the last sentence of the above quotation is a standing rebuke to Christian conservative Spiritualists, who go about hunting for fraud in mediums, and are as silent as a tomb upon the frauds and erroneous practices of the churches and ministers.

We wish Mr. Bowles had done honest mediums

the justice to name those mediums of whom he speaks, when he says: "Although there are fraudulent materializing mediums who palm off their made-up shapes on many."

We have seen the manifestations in the presence of Wm. Eddy, Mrs. Ross and Mrs. Bliss, Mrs. Wilson, Mr. and Mrs. Holmes, Henry C. Gordon, Mr. and Mrs. James, Mrs. Reynolds, Mrs. Huntton, Mrs. Andrews, Harry Bastian, Mrs. Best, Mr. Keeler, Mr. Ackerly, and very many times with most of them, and in no instance, in the course of eight years, have we seen the "palming off" of made-up shapes, attempted by a medium, unless in the case of William S. Roberts, who swore he had been so engaged. We have every reason to believe that Mrs. Sawyer, Mrs. Souther, Mr. Mott, Mrs. Stewart, Miss Morgan, Dr. McLennan, Dr. J. Mathew Shea, Mrs. Markee, Mrs. Boothby, Mrs. Fay, Mrs. Pickering, Mrs. Hull, and others, whom we have not seen, have been equally exempt from the alleged dishonesty of some mediums. We therefore protest against that indefinite impeachment of all mediums for spirit materialization, who thousands calling themselves Spiritualists believe and allege are all dishonest. There is simply no excuse for that spirit slander of mediums. If they are dishonest mediums, let them be named, so that no honest and faithful mediums shall be injured. It is hard enough for them to have to endure the defamation and malice of mortals, and the devilish villainy of interfering hostile spirits without having to endure similar injustice from spirits who should know better and act differently.

slanders of Mrs. Reynolds, or their endorsers—the *Banner of Light*, *R.P. Journal*, *Two Worlds*, and their followers. We will leave them to lie where they have fallen, until they become sufficiently conscious of what has happened to them, to be in future wise enough not to provoke the same consequences.

But before we close, we feel it our duty to make one suggestion to Isaac B. Rich, who, we take it has some capacity for business left, and that is to depose N. E. Run as editor of the *Banner*, and allow Luther Colby, or some one else, than the self-confessed moral abortion, John Wetherbee, to write the editorials of the *Banner*. John is a deceiver confessed, and fool manifest, and will wreck anything in which he takes a leading hand. As he has done for instance, by the Clyde conspiracy to injure Mrs. Reynolds. The *Banner* just at this time can stand no "eolian attachments." They are a miserable appendage to anything that has any claims to business consideration, and are as fickle as the wind bags that blow through them.

New Publications.

Contrasts in Spirit Life; and Recent Experiences of Samuel Bowles, late Editor of the Springfield (Mass.) *Republican*, in the First Five Spheres, with an Account of President Garfield's Reception in the Spirit World. Star Publishing Co., Springfield, Mass. Paper, 50 cts.

This is No. 2 of a series of pamphlets being written through the hand of that remarkable and interesting medium, Mrs. Carie E. S. Twing, of Westfield, N. Y. Pamphlet No. 1—"Experiences of Samuel Bowles in Spirit Life"—was published a year ago, and caused quite a commotion in Springfield and surrounding towns, and a thousand copies were sold during the first week of its existence.

No. 2, after giving brief sketches of the lives of Mrs. Twing and Mr. Bowles, treats the reader to 130 pages of neatly and plainly printed matter, upon many interesting topics now agitating the minds of all thinkers upon the subject of the spiritual philosophy.

Mr. Bowles gives accounts of his interviews in the spirit life, with many eminent clergymen and men of letters; among them Wm. Ellery Channing, the founder of Unitarianism in America; Hosea Ballou, the eminent Universalist; John Wesley; Jonathan Edwards, who dealt out such large quantities of hell in New England, in the last century; Michael Farady and others.

Tells us how smoking leads to drunkenness, and of the proper treatment of the insane, and his observations in the insane hospitals in spirit life. Explains independent slate writing and form materialization.

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Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

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Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

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THE ANTI-CHRIST GOD—HOW MADE.

The Ritualistic Teachings of the Effete Rites, Forms and Ceremonies in Allegories Personification, Are the Reputed Gods of the Mythological World.

BY ELIJAH WOODWORTH, (90 years old.)

2nd. The use of mytho-astro-theism. It was used to form the parables, allegories, and symbolized personifications, in the records of mytho-astro-biblical history, as applied to just contingencies of human progressive unfoldment in mental, intellectual and spiritual attainments; not to the solar system so written by modern interpreters, such as the French and German materialists, and the host of others following in the same wake. A simile: a vehicle freighted with provisions for a starving people, and returning, without unloading, to the starting point. Its application: modern interpreters have taken mytho-astro fables, fictions, and imaginations, the outgrowth of the human mind, for the edification of the nations of the earth, without a realization of its benefits, in returning them to the solar system from whence they were derived.

3rd. A few examples collected and interpreted from the records of the mytho-astro-biblical history, as follows; contained in the mass of mythic testimony, words and utterances: In Hebrew, written Gilead; in Greek, Logos, meaning the same thing both in the Old and New Testaments; conducted under the ministration of two forms of teaching—one called the letter, spirit; the other observed by the Pagans and Gentiles. Second Corinthians, iii, 6: "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth [materially inactive], but the spirit giveth life." [Spiritually active.] "Adam" meaning the earth man, pagan world; "Eve," the living and enlivening Church of Humanity personified. "The tree of knowledge of good and evil," the letter ministrational institution. "The tree of life," spiritual ministrational institution.

Revelations, xxii, 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits [twelve manner of teachings], and yielded her fruit every month [as allegorized in astrotheism], and the leaves [mass of teaching, words, and utterances] for the healing of the nations." [Called Gilead and Logos]. The four rivers flowing out from Eden [interpreted human pleasures and delights]. Genesis, ii, 10: "And a river [people] went out of Eden to water the garden, and from thence it was parted, and became into four heads." 11th verse. "Pison," ministrational change, extension of teaching, doctrines, words, utterances. "Havilah," to the Gentiles, who that suffer. "Gihon," change perceived. "Hiddekel," a sharp proclamation of ancient earthly paganism, "Euphrates," the great multitude that makes fruitful in mental freedom. "Cain," the letter ministrational personified. "Abel," the spirit ministrational personified.

"Nimrod," mighty hunter, or the enforcement of ritualistic teachings, the foundations of idols and idolatrous systems of worship, spread upon the face of the inhabited earth; the distinguished leadership of the first grand division of biblical time; the fountain head of Pagan idolatrous worship; filling the time of about six thousand years.

"Enoch," the personified ascending and translation of the letter ministrational to the pagan heavens—to the zenith of its popular acceptance of its idolatrous formulated worship of many gods; the cosmical origin and ascendancy of idolatrous worship.

"Noah," in Hebrew, translated the shaking, quaking and tottering of all systems of idolatrous worship; and a partial closing of its rigorous and oppressive demands. The so-called Noah's Ark is the the allegorical or symbolized gestation, birth and departure of the more developed and progressive race of people, that came out or from the systems of pagan idolatrous worship; afterwards called Gentiles, and denominated son, and branch.

Isaiah, xix, 6: "For unto us a child is born, unto us a son is given; [the reversion of the Gentile world, which constituted the Christian Church]; and the government shall be upon his shoulders [the Gentile people]; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, [of pagan idolatrous paternity, being of the same nature], the Prince of Peace."

Zachariah, vi, 12: "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch, [the Gentile people gestated in the so-called Noah's Ark], and he shall grow out of his place, and he shall build the temple of the Lord." [Meaning the Church of Humanity.]

To this agree 2nd chap., 14th and 15th verses of Matthew: 14. "When he arose, he took the young child and his mother by night, and departed into Egypt. 15. And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt [interpreted the trouble and oppression growing out of the effete and formulated dogmas of idolatrous worship of ancient Polytheism] have I called my son." [The personified Gentile Christian Church]. Genesis, ix, 11 to 17: "And I will establish my covenant with you." [The Pagan association].

"Abraham the Hebrew," interpreted the progressive multitude that had partially passed by or from the idolatrous worship of many gods. "Sarah," the church or princess of the progressive multitude partially set free. "Hagar," the personified Pagan association in the bondage of idolatrous worship. "Isaac," interpreted the joy and gladness of the progressive multitude. "Ishmael," hearing the authority of the letter, carnal teachings, the love of forms.

The biblical writers explain this, as follows: Galatians, 21 to 31. "Tell me, ye that desire to be under the law [ritualistic formulations or letter ministrations], do ye not hear the law? 22. For it is written that Abraham had two sons, the one by a bond maid [Pagan association in ceremonial bondage], the other by a free woman [the Gentile association, under the administration of freedom, called the spirit]. 22. But he who was of the bond woman was born of the flesh [carnal letter teachings], but he of the free woman was by promise [recorded in many biblical predictions]. 24. Which things are an allegory, for these are the two covenants, [the one made to the so-called Noah, with the Pagan association, and the new covenant to the Gentile association].

which is Agar. 25. For this Agar is Mount Sinai in Arabia [meaning the Pagan association in barenness], and answereth to Jerusalem [the bondage of the letter teaching]. 26. But Jerusalem which is above [meaning the spirit and teachings of peace], which is the mother of us all. 27. For it is written, Rejoice thou barren [Pagan association]. 28. Now, we brethren, as Isaac was, are the children of promise. 29. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now."

"Jacob," the allegorized supplanting, taking the place of the former year, age, or dispensation, with their correlative contingencies. "Melchisedec," the symbolized type and distinguished leadership of justice, equality and fraternity. Hebrews, vii, 2, 3: "By interpretation, king of righteousness and of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life," [of the spirit ministrational personified]. The first biblical time closes here.

"Samson," translated, his light, his sun—here the second time; the distinguished leadership of spirit ministrational—distinguished leadership of the human passions, called Philistines.

"Goliath," by interpretation, meaning a revolutionary change, from idolatrous Paganism of the letter ministrational, to that of the spirit called David—in the praise of Nature's divine teachings, called well beloved, dear.

"Solomon," symbolized type of the spiritual temple of humanity, with their correlative contingencies.

This closes the second division of biblical time, called Judean or Jew.

"Ezra," the allegorized audience, or open court and entrance to the Gentile people, personified.

"Daniel," by interpretation, the capacity of wisely judging of the mass of testimonies, words, and utterances, contained in the letter and spirit ministrations.

"Cyrus," by interpretation, the teachings that bring salvation, personified.

"Darius," by interpretation, the people that informed themselves in Nature's divine teachings, called the divine Logos, the Gentile son or branch, as before referred to.

"Nebuchadnezzar," in Hebrew, translated the tears and groans of judgment.

"Babylon," meaning idolatrous confusion of mingled ingredients; as in all past times, so now.

"Belshazzar," by interpretation, the idolatrous fool grinds in prison; as then, so now.

Daniel, v, 25: "Handwriting on the wall," a symbolized type, the closing up any dynastical systems of oppressions, past or present.

"Jonah," an allegorical symbolized type of oppression in any form; rebuked in the aspects of material life, humiliation averts the destruction.

4th. Nearing or approaching the cycle day of biblical time; the predicted birth of the Gentile Christian dispensation. Isaiah, vii, 14: "Therefore the Lord himself shall give you a sign," [translated token, miracle—an allegorical personification of the gestation and birth of the son and branch, called the Gentile Christian dispensation]; "Behold, a virgin [the personified Christian Church] shall conceive and bear a son, and shall call his name Immanuel," [by interpretation, the spirit with us].

Matthew, i, 18: "Now the birth of Jesus [the symbolized letter ministrational, the earth God] Christ [the personified spirit ministrational, living and enlivening, the spirit God] was on this wise; When as his mother Mary [by interpretation, exalted, the littleness of the sea—meaning dispensational exaltation over all the past religious institutions of the Pagan and Gentile worlds] was espoused to Joseph, [called the additional increase of adherents out of all the schools of philosophy, which constituted the young virgin association called Christian], before they came together, she was found with child of the Holy Ghost."

John, xiv, 26: "But the Comforter, [in Greek, Paraclete, interpreted the mass of testimony, words and utterances; in Hebrew, called Gilead; in Greek, Logos], which is the Holy Ghost whom the Father [that is, the synopsis of all the schools of ancient philosophy] will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I [the divine Logos] have said unto you."

Jesus, the personified letter ministrational, called the mortal body, rejected, crucified, not by the ancient Christian world known as a person, but the letter ministrational personified. "Christ," the personified spirit ministrational, manifesting Nature's divine light, in mytho-astro-theism, in the records of all biblical history.

"Biblical Resurrection," meaning the bringing forth of a new dispensational age; digested from all the schools of ancient philosophy, Pagan and Gentile. This is the New Testament first resurrection.

The second coming or advent or resurrection of Christ is characterized by a similar digestion of scholastic efforts in all the schools of Nature's divine laboratory, in biblical history called many mansions.

"The ancient of days," spoken of by Daniel, vii, 22, meanings are the spirits of the ancient peoples personified, who are now manifesting themselves by special communications received and reported in the columns of MIND AND MATTER, J. M. Roberts, editor, chosen for that special purpose.

Revelations, vi, 12 to 77, allegorizes the disuse and passing away of the letter ministrational, called the earth's sun-god, the anti-Christ man of sin, under the conduct of the Catholic and Protestant priesthood, preparatory to the establishment of the spirit ministrational of the spirit sun-god under the conduct of ancient and modern spirits in connection with writers, speakers and teachers of Nature's divine philosophy, as predicted by Isaiah, lxx, 17 to 19:

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. 18. But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing and her people a joy. 19. And I will rejoice in Jerusalem [ministry of peace] and joy in my people; and the voice or weeping shall be no more heard in her, nor the voice of crying." Interpreted as follows: sixth seal.

Seals means dispensational ages, viz: 1st, Pagan; 2nd, Hebrew; 3rd, Israel; 4th, Judean; 5th, Jew; 6th, Gentile Christian world.

"Earthquake" means political, religious, and dynastical convulsions. "Sun," letter ministrational, earth-god. "Moon," symbolized ecclesiastical association of Papal and Protestant. "Stars," religious teachers. "Fig tree," the effete ritualistic institution of politico-theologico-dogmatism.

"Heaven departed as a scroll," meaning dogmatic theology. "Mountain," dogmatical authority, dominion. "Follow us," save us, protect us, in our unjust assumptions and monopolies. "Throne," seat of ecclesiastical authority.

"And from the wrath of the lamb," meaning the beginning of every dispensational age had its symbolized lamb, typical of the divine lamb, as it is said, "Behold the lamb of God which taketh away the sins of the world," noted as having seven "horns," otherwise seven seals; and seven "eyes," seven forms of spiritual teachings.

"For the great day of his wrath is come, and who shall be able to stand?" That is the politico-theologico-dogmatic theology, with its crushing and destructive persecutions against justice, equality and fraternity upon the face of the whole earth. Please read Revelations, 17th chapter.

Leslie, Ingham Co., Mich.

Spiritualism in New England.—Bundyism Recoiling Upon Itself.—Clerical Check.—The Traitors Within Our Ranks Our Worst Enemies.

BY CHARLES THOMPSON.

Editor of Mind and Matter:

Spiritualism in the Eastern States is steadily on the increase, in spite of all the efforts of its enemies to crush it out of existence. Having arrived at the age of 33 years, it assumes the duties and responsibilities dictated by justice and reason; and no longer yields the servile obedience of childhood to officious meddlers and self-constituted umpires. But, as evidence of the oppressive measures that old theology would enforce, if she could, a paper was circulated in the village of West Randolph, Vt., prior to the holding of our September convention, praying the citizens to rally and prevent the holding of said convention.

But, in this, our enemy utterly failed, for our Association is a legalized body, and as such claims the "protecting *egis*" of the State, and our Randolph Convention became one of the most successful ever held in Vermont. The citizens of West Randolph evidently wished to see for themselves what awful things the church has to contend with in the young giant, Spiritualism; and turned out in mass, and gave respectful attention to the glorious truths uttered by such eloquent speakers as W. J. Colville, George A. Fuller, Jos. D. Stiles, Dr. Storer, Jennie B. Hagan, Mrs. Paul, Mrs. Fannie Davis Smith, Miss E. Anne Hinman, and others, who got up so much enthusiasm, that the result has been a series of meetings conducted by Bro. Stiles and others, and culminated in a two days mass meeting held in that place on October 29th and 30th.

Even Bundyism in New England has recoiled upon itself, as evidence of which, is the testimony of one of our leading speakers, who says he has always acted as agent for the *R.-P. Journal*, and is generally well supplied with that paper for gratuitous distribution, but of late can get no subscribers, because the unrighteous raid of the *Journal* upon mediums has destroyed its usefulness to that extent that no one will have it at any price.

Another thing that is just now leading the people to a more thorough investigation of the just claims of Spiritualism, is the clerical check with which orthodoxy fulminates most unreasonable assumptions regarding it, both offensive and defensive. The unlimited bigotry with which the church clings to man-made creeds, and opposes the work of progress, crops out in all the Christian efforts of the day. Taking up a paper at random, my eye catches this item in the *Fire-side Monthly*:

"The seven bibles of the world are the Koran of the Mohammedans; the Tri Pitikes of the Buddhists; the Five Kings of the Chinese; the Three Vedas of the Hindoos; the Zend Vesta of the Persians; and the Scriptures of the Christians."

After giving a Christian view of the merits of these several books, the bold assertion is made that, "The oldest of these, the Zend Vesta, is the greatest of the sacred books, next to the Bible. Zoroaster, whose sayings it contains, was born in the 12th century B. C. Moses lived and wrote the Pentateuch 1500 years B. C., therefore that portion of the Bible is at least 300 years older than the most ancient of other sacred writings."

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